

Spreading Modern Rationality and forming the New Patterns of Family; a Study of Cohabitation Style in Tehran

Amirmasoud Amirmazaheri¹

Department of Sociology, Central Tehran Branch, Islamic Azad University, Tehran, Iran

Leila Shiri Gheydari²

M.A. in Cultural Management, Central Tehran Branch, Islamic Azad University, Tehran, Iran

Mahshid Shahidi³

M.A. in Social Sciences Research, University of Tehran, Iran

Received 8 August 2016

Revised 16 October 2016

Accepted 27 November 2016

Abstract: *In general, sexual behavior shapes in the depth of society and culture and social and cultural expectations influence to a great extent. Also sexual relations in Iran, take place outside of marriage with different reasons and in different forms. Some evidences imply an increasing trend of this style of life among young people, accordingly, this study wants to analyze this phenomenon and achieve an understanding of the meaning and logic of the actors also recognize the wisdom behind it. The study was conducted by relying on phenomenological approach and 20 young people who had the experience of living with opposite sex outside of formal relations are interviewed. The results show that the main and central issue in this form of life is right to choose which is based on rational choice, individual freedom and the chance of situation identification causes the actors prefer these form of relations. The main themes in this category involve the agreement on shape, principles and level of relation, leaving if you prefer not to continue the relationship, increasing individualism and emphasize on individual freedoms and opportunities to identify better positions. Also, the findings show that equality in the division of work, change the look to sexual needs and individualism experience was one of the effective fields on shaping rationality through choosing a homemade relation.*

Keywords: *Homemade, Phenomenology, modern rationality, open relation, emotional individualism.*

Introduction

Since the family is one of the most important social institution that until today has undergone extensive development of the dimension, and formation system. It is essential to be able to analyze it in the era that is called globalization and analyze the effect of these vast changing, maybe it is not exaggerating to claim that family in contemporary world faces with variety shapes, which involves the core families to single-parent families and cohabitation lives. While in the 1960s in all countries cohabitation was very rare, today, throughout Europe and America, especially among the younger generations dramatically is accepting and increasing. For example, in America in the 1970s, nearly 400 thousand couple lived in a pattern of cohabitation, but this census in 1980s reached to 1million and 500thousand couple and in late 1990s passed 4million ones. However, based on 2010 census more than 7million couple in America are living in the form of cohabitation. The results also show that more than half of women who are married in America, before that have experienced the cohabitation life with their current husband. These changes indicate that in recent decades, an important event occurred in these communities. Economic and social changes after that caused some mess in the equations. With the development of sexual relations before marriage in numerous countries of the world gradually marriage age in these countries has increased.

¹ Email: a.amirmazaheri@gmail.com (Corresponding Author)

² Email: tala2510@yahoo.com

³ Email: mahshidshahidi@yahoo.com

In Iran even though that emotional and sexual intercourse before marriage or outside of marriage is against the traditional, religious and cultural norms and even is illegal, but some evidence implies an increasing trend in recent years of such association among young people. Research shows that more than half of female students in Tehran in 1384-5 years, reported the experience of courting friendship with the opposite sex before marriage, and about a quarter a closer relationship includes sexual contact. In Tehran between 20 and 60 percent of young people aged 14-18 years are associated with one or more opposite sex. On this basis we can say that the manifestation of the changes that we are daily facing on, affect significantly on families. Expression of these changes will help us to understand what these events mean, where the family institution goes and how is the position of this institution based on sexual matters, emotional relations and sex's relations with together. This matter is about the basic aspects of global integration dispute and this matter that in every corner of the world a debate on the future of the family is going on is not a casual thing.

In general, different types and organization of families in the twentieth century by the rise of emotional individualism was shaped, which in that marriage is based on personal choice that romantic love and kindness is shaped in that form. Giddens in relation by the family institution uses the Risk concept and claims that risk concept is tied up with the question of destiny withdrawal for new generation destiny idea has receded in comparing with past generations. Tradition recede can be seen in the changing nature of marriage in Western countries. In a generation ago marriage broadly was made by tradition, and it underpins the way of doing things. You are married or single, this was the nature of position and you were the single boy or daughter. In our era it means a generation ago marriage widely has been non-traditional. Giddens in his last part of discussion about family is referring to these changes:

- The first is that a generation ago, the relationship between men and women, especially in traditional marriage was based largely on fixed roles. If you're a woman, you know what fate is waiting, you could predict to have a home life and family, which is essentially linked with raising children. Man worked outside the home and had salary for family and household spending was financed in that way. While the role of men and women, as in the past was fixed, is not fixed.
- Second, the family is not an economic unit, but a series of connections that are formed on the basis of the relationship, particularly emotional one. In the past, family, first and foremost, was an economic unit, relations in family life more than anything has been formed for economic reasons. But this has now largely disappeared. In the past, the decision to have a baby was basically a positive economic decision. That is, particularly in the agricultural societies, having children had economic benefit, because for prosperity and profitability of agricultural and economic unit, having one or more children has been crucial.
- The third one is related to the changing position of women and equal power with men. Today, the power of women in family life is more than ever. In the past, women were considered the property of men, in most of the traditional cultures were like this. The women were legally considered male property and if you were a married female, had low right to get divorced and didn't have right on your own body and sex life. While our communities in the relations between the sexes, every day become more egalitarian and this change is structural and has global dimensions.
- The fourth point is in relation to this subject that in traditional family particular form of sexuality exists, it means that, strict control of male sexuality in most traditional cultures and also in the West until recently, there was a dual viewpoint toward women which had a significant impact on the sexual behavior of both sexes. According to this view, women were divided to two groups of chaste and pure women and foul and prostitute women. Chaste women had correct form of sexual behaviors and in relation with sexual behaviors and had respect to modesty and rule. In that period, men (especially lower and higher classes' men) had multiple sexual freedom and women didn't have this form of sexual freedom, because immediately after these form of sexual behaviors they send to the impure women band that

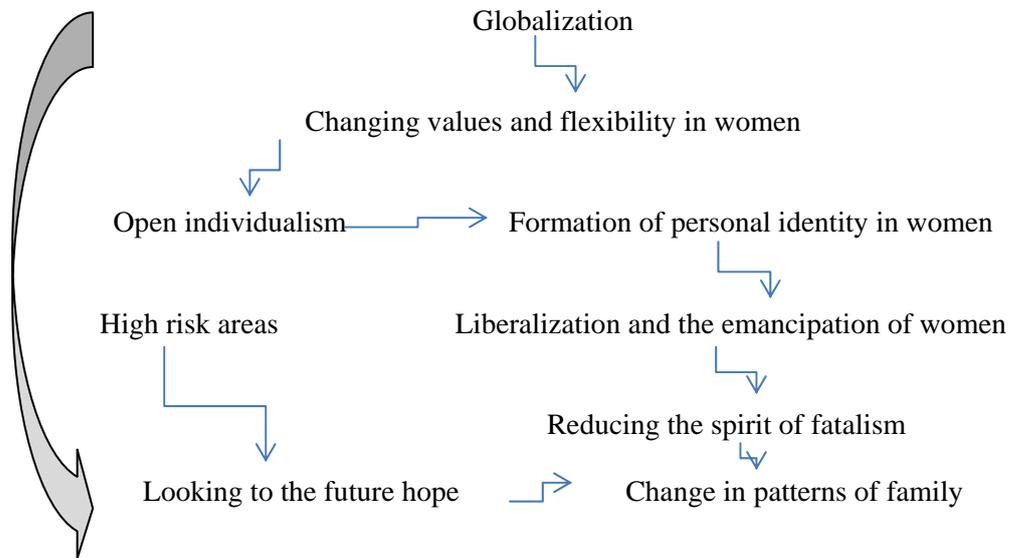
they didn't have the social rights. Finally Giddens argues what is happening in the new family can be called "sentiments democracy".

Sentiments democracy is putting the daily life in the parallel with democratic standards, which involves five features that in fact it could be seen in the public sphere of democracy:

1. The first stage of these qualities is parallelism. In personal or sexual relations, equality with other person is the normative values of a good relation.
2. Independence person: people don't have forced relationship, but make an independence relation together, that in there they have enough freedom to define the personal atmosphere in the heart of these relations.
3. Respect: that is you respect to the needs and interests of your partner.
4. Basic communication with other people in a good relationship. In modern culture you can call it the developed form of private and close relation, because the concept of a private relationship was unknown until recently. The idea of private relation for making a good relation is basic. This concept means self-disclosure; it means reveal yourself for the others.
5. Finally, the fact that a good relationship is free from violence.

Giddens eventually declares that this tends to emerge democratic possibilities in the family occurs in two areas:

- ❖ First, the field which is related to sex and marriage.
- ❖ Second, relation among parents and children.



Bawman in Fluid Love deals with human relationships in modern society by different view. In our individuality making world relations are both good and bad, relations are swing between sweet dream and nightmare and it is not clear when one of these is changing to the other. So Bawman points that in swing world people are coming and leaving, chances are knocking and after a while they disappear, the fortune and luck rise and fall and relations are changeable, volatile and unstable. People want a life partner and to get rid of sadness of instability enters to a relation but they find the instability more painful and uncomfortable than past. All this join together and break apart, are freedom impulse of simultaneous pursuit and the need for a sense of belonging, so today's "pure relationship" is a common form of human love. Everyone who enters to this relation is because of its benefits and the pure relation last till every one of partners think that staying in this relation for one of them is satisfying. Commitment to other or the others is particularly an unconditional commitment and if you want or not

the certain commitment is always like a trap that it should be avoided at all costs. According to what was said human actions and interactions can have any other feature but they should not be allowed to warm up and stay warm; his is okay as long as it stays cool interactive, At this point, the purpose of pure relations, are unstable and inseparable, relationships , it is unlikely that survive more than the relaxing that it brings, which based on that loose sharing and fully revocable relations is replacing the personal unity pattern and a kind of fluidness, unprecedented integral instability is the clear sign for all social relations. The result is that life is divided to the smaller set of projects that could happen. According to this reason the prospects for life are increasingly seeking escape, fleeting and unrest and there is no any pre-design, pre-define and predict.

Bawman also refers that modern fluid sense in enduring commitment, finds oppression and in stable commitment faces with frustrate dependence. This sense, denies the right of the relations and commitment if they are related to time or place. Consumers' fluid rationalism doesn't care to any relations or commitments and knows them useless so can't justify them. Relations and commitments and loves make the human relations impure or contaminated.

Research Methodology

This study is used phenomenology and relying on "interrogative strategy" is seeking to understand and describe cohabitant and mechanisms which is affecting it. The aim of this strategy, is understanding social life based on the motives and implications of social actors, till by discover meanings, concepts and motivations of everyday folk and achieve to a deep understanding by developing technical interpretations of these concepts. Phenomenological method used in this study, is the proposed method by Van Manen. In this method researcher refers to the experience of the participants, the outcome of meanings and behaviors resulting from this experience as well as understanding of these people from life in an individual field that they live. This viewpoint or analyze way wants to explain and comprehend the meanings that is related to research based on some definite depth and richness. This method does not focus on statistical relationships, but seeks to explore the meanings. One of the concepts emphasized in the phenomenology In fact, is "focusing on experience". That is, how people give meaning to their experience and (the same meaning of those experiences) how change both individually and collectively to awareness, this work based on the understanding methodology requires how human experience some phenomenon. Researcher to obtain to these data needs to have some depth interview with those who had experienced this phenomenon directly. That is, have lived experienced, that is in contrast to second-hand experience. Accordingly the sampling method in phenomenological concept differs by the sampling method in science and proven methods. In this type of sampling selecting participants, environment, spaces, experience or other sampling units is based on specific criteria or targeted. So the study population in this study was 20 young people who have had the experience of cohabitant and tend to were conducted in long and in-depth interviews. To analyze the collected data the researcher has acted in 5 steps: 1- Reading and re-reading a case 2- Identify and label the themes and issues 3- List and clustering themes 4- Create a summary table 5- cases fusion

Findings and Results

Based on the described results in this study, by a total of 20 respondents, the least respondents are in the group of 35-31 years that included 25 percent of participants; also in every age range of 25-30 and 35 to top are the 30 and 40 percent of respondents in order.

Table (1): Distribution of respondents' age

percentage	frequency	Age of respondents
45%	9	25 - 30
25%	5	31 - 35
30%	6	35 and above
100	20	Total

Also about the educational status of respondents could claim that, by a total of 20 respondents, were 6 diploma that involve the 30 percent, 5 Associate Degree that involve the 25 percent, also 6

respondents had B.A that involve the 30 percent, also it should be noted that 2 of them had M.A that involve the 10 percent and one of them had a PhD.

Table (2): Distribution of respondents' education

percentage	frequency	Education
30%	6	Diploma
25%	5	Associate Degree
30%	6	Bachelor
10%	2	MA
5%	1	PhD
100	20	Total

In table 3 the information about cohabitant is visible based on that among 10 studied couple, 10 percent of couple had 6 years cohabitant, 60 percent between 2 to 3 years and 10 percent had one year, and 20 percent had less than one year.

Table (3): The duration of cohabitation

percentage	frequency	Employment status
10	1	6 years
30	3	2 years
30	3	3 years
10	1	1 years
20	2	Less than 1 year

Interpretation and Explanation of the Phenomenon

After the data classification central category of "right of choice" is detected. In fact, this point is talking about the main condition of formation of white marriage, it means that rational choice, personal freedom and the chance of finding the positions causes the actors go toward these form of relations. The main themes in this point involve the shape, principals and the amount of relation, leaving when there is no tendency to continue the relation, spreading the individualism and focus on the personal freedom and the chance in identifying the better status.

Table (4): the central issues

The central issue	Main themes
Right to choose	Preliminary agreement on the principles and the relationship
	If you do not want to continue the relationship release
	Open individuality and emphasis on individual freedoms
	Better identify areas of opportunity

Opportunities for identifying the better situations for ourselves and partner: One of the most important issues mentioned by participants was this form of relations bring this opportunity that people make election and measure the different status and when there is no certainty could choose the better one.

- Farzad (32 years old) says: if there a better one I prefer to be with her and I said Atie if there is a better one she can leave.
- Sam (37 years old) says: when I'm with her now, Nasrin could decide better and if she doesn't tolerate the hardness of life could get marry with other one more easily and if we had got marry she was divorced.

Olrich Beck and Elizabeth Beck Grenchaim in natural chaos of love book is analyzing the turbulent nature of the personal relationship between marriage and family patterns under the cover of this current quickly changed world. They argue, traditions and rules and guidelines that govern personal relationships was no longer in use and now people are faced with a series of endless choices that is the

part of build, adjust and improve or termination of connectors that they make together. They know our period full of conflicting interests, family, work, love and freedom to pursue personal goals. Modern couples are facing a variety of problems now. Beck and Beck Grensham claim that the tension between the two sexes is the main story of our time. According to their claim, "the battle of sexes" that is underway today is the most obvious sign of the people's thirst for love. People marry for love and also separated because love. They are engaged in an endless cycle of opting, regret and trying again, while on one hand is enormous tension between men and women, on the other hand, the existence of a profound hope and faith to possibility of finding true love and realizing that. A preliminary agreement on shape, principles and amount of relation: this concept is related to a condition in which the partners have the agreement on problems and the form of a relation and in this way they close the base for every kind of problems in future.

- Afshin (40 years old) and a doctor says: at first I told her we just live together and don't get married but her mother said get Sigh-e (impermanent wedding) but I didn't accept and I said lets be separate. But now they accept it and say nothing because if I want to get Sigh-e, this lady could cause many problems for me but in this way because of ways and means, she could do nothing. It doesn't mean that I don't love her, no I love her but in our society when money is the most important case and because of money, people betray each other, I'm so careful about it.
- Sam (37 years old): I said directly that I can't provide housing, seriously I said Nasrin about my status and could leave me but she have decided to provide housing and left the dormitory and preferred to stay with me to know more each other and she have decided to help me because of my bad mood and I said her again about my statuses, reluctantly I asked her to leave but she herself wanted to stay.

Leaving when do not wish to continue the relationship: this concept is referring to a kind of rationalism, based on that if each one of the partners don't like to continue, he/she could stop it.

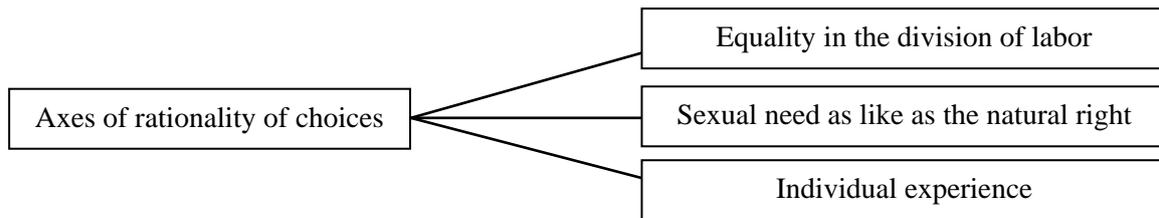
- Afshin (40 years old) and a doctor says: in the first year sometimes I was thinking that how good it is that we didn't get married and could leave easily and this is good for her too, if she wants to leave me anyway.
- Atie (30 years old), English language expert says: I think in this form of life maybe you could continue or maybe you leave and the main difference is just this and you can leave without a court or law intervention.

Spreading individualism and the emphasis on individual freedom: emphasis on individual freedom and the importance of individualism is the other concept that actors mention that.

- Ali (34 years old) says: I think about this a lot and I don't like to torture myself for the others and couldn't decide for myself and I have to decide based on her wanting. I don't like to get married any I think marriage changes me, especially in our society when you get married you have to leave all your personal decisions and this is the woman who decides for you and your life. Where to go! When to go! Even she decides for travel and house budget. I don't like to get married.

Rationality in the Selection of the Cohabitant

This concept is emphasizing on this matter that what are the advantages of cohabitant for actors and based on what logic they have chosen this form of life.



Equality in the Division of Labor in Family

This sense refers to the form of the relations in the family and gender-based division of labor, findings of this research shows that traditional relations in family which impresses the sexual acts and principal in this form of relations are rarely seen and this matter is one of the effective fields in choosing of this form of life.

- Nasrin (29 years old) says: because we have an agreement I pay the house rent but the others like shopping, going out and usually cloth shopping is by Sam.

Sexual Need as a Natural Right

This concept focuses on new look to sexual needs as in the past, according to that the marriage is not the only way to resolve the sexual needs and in addition, women as well as men are demanding in this area. It should be noted that part of the social processes that affect the formation of new patterns arises from sexual relations resulting from the struggles and demands of women so based on the issue of body control is planned and made an agreement.

Radical feminists more than other feminist approaches insist on the right of body and believe that women body is a physical basis that lead them to the world and women should know about their body and could control it and as a result, any kind of social control that is dominated by men is rejected. The body control is also involving the discussion which is related to sexual release. They see this replacement as a part of a broader struggle or revolution, which its aims are to create a cultural change and a radical transformation of the dominant ideology of human society.

Based on what mentioned, one of the values that actors in this research mentioned about cohabitant was eliminating sexual content.

- Ghazal (32 years old) says: when in these days the society is not normal and there is no good condition for marriage we couldn't take the natural right of people. As much as we need family and their existence, we need to be with an opposite sex and a life partner. We have some emotional needs which could be solved by an opposite sex and also we need to fulfill our sexual needs, and I myself have a satisfaction in my relation and prefer it to be with somebody who I love and not with a person who I call him husband and don't have any feelings for him.
- Atieh (30 years old) an expert in English language says: our sexual relation was started by our wanting and I'm satisfied because as a human I'm in an age that I have to supply this need. And I have a relation with Farzad who helps me and I love him a lot and never let me be alone and I'm happy because of this.

Individual Experience

This concept is also related and refers to personal fields in choosing cohabitant as a new form of life which based on that an important part of modern rational logic emphasis on empiricism.

- Mahnaz (30 years old), have a year experience of cohabitation says: my main motive to live in a cohabitant condition was experiencing life with a man. After some time, marriage got far from me and I like to live with a man maybe not as a cohabitant but as coexistence. I had a dream that there I was in a house with a man and live together and have emotional relation and get up in the morning from a shared bed and have shared dishes and shared kitchen and so on, I lived years and years by this thought and liked to experience it now that I have the power of

that and I experienced it but then I found that I don't want to be married to him and just be a cohabitant.

Table (5): Quantitative graph about actors' satisfaction toward these kinds of relations and cohabitant

Have to continue	Opposite of	Rather agree	Agree on	This chart contains some examples of the respondents' answers, about their satisfaction in cohabitant?
			*	Millad 28, music trainer says: the cohabitant is a good experience even for three month because it helps you to experience some obligations and there are some male tickles that you want to experience them like if there is a broken lamp you change it but if this happens in your father home you don't care to that.
	*			Ghazal 32, hairdresser with 6years of cohabitant experience says: now when we are good together and love each other when we have quarrel I have to leave there because there is Saeed's home but when you get marry you have right also and you can stay there. But in this form of relation you don't have any right on home and furniture and it belongs to one person.
*				Saba 25, with 2years cohabitant says: he betrayed me and had beating it was so bad and I injured but if he was my husband at least he could say if you don't like leave and in front of that he have pay. But now he says easily leave and why you stay.
	*			Setareh 27, with 3years cohabitant says: I could say that he is waiting for a tiny fault to say let's leave and because there is no any formal and legal evidence for our relation he doesn't have any responsibility and easily could say go.
			*	Reza 36, with 3years cohabitant: The best advantages of these relations are you don't get bored of each other. Sometimes you are far from each other and there is some diversity. Ant it means remoteness and friendship.
*				Atie 30, with 3 years cohabitant: I lost my personality among the family because of our culture and they didn't accept that I want live with my cousin and like to live in Tehran and they left me.
		*		Ali 34, says: this relation for a six or seven month period is good and helps them to know each other better and before marriage if they don't like they can leave. But not just 2 guys rent a house and live there without any future. If they want to know each other for future that is good.
	*			Nasrin 29, says: in our society when you are not legally somebody's wife and if you are good together that is not enough and families say it is girl's fault and she doesn't care to herself and so on. And I had lots of problem on these matters and made sadness for my family.

Discussion and Conclusion

Overall in the last few decades' family in the world have wide developments the developments that its roots have to search in the sexual revolution. This revolution by demythologization of sex has made it as a commonplace which is reachable before marriage, In fact, the emergence of patterns of

relationship with the opposite sex that is promoted it from sexual relations of before marriage to emotional and common life before marriage that is one of the results of this revolution. In Iran also, relations outside of marriage are happening with different motives and are shaping in variety of forms that there is not enough research about it before this study. The need was felt to investigation and however, phenomenological concept due to its ontological principles is focused as much as possible on first-hand experience or the lived experience and denies discussing on the second hand subjects this study tries to use this concept to analyze the cohabitant. Based on this, understanding of the lived experience involves setting aside all subjective assumptions by author, So a quantitative framework was not path finding and to get some clear results were used depth interviews based on phenomenology and targeted sampling method is used by those who had depth experience of cohabitant and had some depth interviews. Although this interview was only conducted on 20 subjects but it should be noted in qualitative research goal is not to generalize results but to achieve the correct description of an experience. The results show that the central issue in understanding white marriage is "choice right". In fact, the main this issue deals with the requirement for the formation of white marriage that is the rational choice, personal freedom and the opportunity to identify situations makes actors turn to this form of relations. The main themes in this category involve the agreement on shape, principal and amount of relation, leaving if you don't want to continue it, developing the individualism and focus on personal freedoms and the chance in finding better positions. Another finding of the study refers to the reason behind choosing cohabitant that based on, cohabitant points like labor division equality, sexual needs as a natural right and personal experiencing could cause to these form of relations. Equality in labor division shows that one of the most important differences of marriage and cohabitant is in this matter when in cohabitant relations don't have the shape of the formal commitments and is not a duty and don't have responsibility then relations have more free and equal shapes. Also this form of relations has the other score, sexual relation for both of them is happening in a more commitment form than free relations, and based on this idea women like men have sexual relation as a natural right and it is not a taboo like past. In addition the other field in forming the cohabitant is personal empiricism which after that a shape of modern rationalism comes after extensive experience and flow of life.

at the end it is important to add, results of this study show in most cases while the male-dominated culture in Iran society affect most aspects of social life and in this area while women chose these forms of relations based on awareness and free election right but however, this form of relationship often has a large social costs for women. And this form of relations is going to make more power for men. Despite the social inequality in our country between men and women and the social taboos which is created for women releasing from these relations for women is also hard and fall them in social and emotional problems, and in study pointed to results of the inequalities that they involve the inequality in social and financial rights, and it was like when they want to be separated one of them should leave without any right or the fear of living in society because this form of life is illegal by these inequalities treated more with women and it has direct negative effects on women.

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